

THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

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University Lutheran Chapel, Berkeley, California



Gloria Dei Church, Detroit, Mich., the Rev. Richard F. Jesse, pastor, under God has experienced a phenomenal growth in the few years of its existence. Organized in 1942, the congregation numbers 500 souls and has 300 children enrolled in its Sunday school. Recent ground-breaking ceremonies marked the beginning of an \$85,000 church to take care of the congregation's needs.

A stone Memorial Chapel was dedicated on the cemetery grounds of St. John's Church, Westfield, Mass., on Sunday, Sept. 21. Fifty men of the parish aided the officers and trustees in loading and hauling the necessary stone from a local quarry and helped in landscaping the premises. The chapel is intended as a sanctuary for prayer and meditation, open at all times for such as may seek its solitude. Three languages, English, Polish, and German, were used at the dedicatory service.

Laverne Hall, national all-round 4-H Club champion, is a member of the National Luther League of the United Lutheran Church of America. Twenty years old, he has held all the offices in the Future Farmers of America in Vernon County, Wis., and in his nine years on the farm has earned \$52,000.



At Christ Church, Taylor, Tex.

Correction. In the legend accompanying the picture, Educational Leaders of Sixty Years Ago, LUTHERAN WITNESS, p. 358, the name Prof. F. Rechlin should be corrected to Prof. T. Joh. Grosse. We regret this error in the legend.

Mr. Godfrey J. Reich, member of Pilgrim Lutheran Church, Philadelphia, Pa., and a builder by trade, recently completed fifty years as a Sunday school worker. Shortly after his confirmation he began teaching a class of eight-year-old boys in German and ever since has been a teacher of Sunday school classes and youth and adult Bible classes. He has also served as Sunday school superintendent. When the congregation presented Mr. Reich with a gift in appreciation of his service, he declared that the fifty years of service in the Lord's vineyard seemed but a short time, and the more he got into Sunday school work, the more interesting he found it.

Sixtieth wedding anniversaries which have recently come to our attention are those of Mr. and Mrs. W. Wegener, Oak Park, Ill. (Aug. 3); Dr. and Mrs. William Dallmann, Oak Park, Ill. (Sept. 11); Mr. and Mrs. Herman Witt, Leavenworth, Kans. (Oct. 1); and Dr. and Mrs. Frederick Brand, St. Louis, Mo. (Nov. 15). Mr. Wegener, author of several books and many articles, was a teacher in our Lutheran schools for over fifty-four years. Dr. Dallmann, pastor, author, and lecturer, is one of the best-known clergymen of our Synod. Mr. and Mrs. Witt are members of St. Paul's Lutheran Church, Leavenworth, Kans. Dr. F. Brand is Director and General Secretary of our Synod's Board for Foreign Missions.

Christ Lutheran Church at Taylor, Tex., a rural community, in the Sunday morning service on Oct. 12 added twenty-six souls to its membership by confirmation, Baptism, and profession of faith. Ten adults were confirmed, four adults and eight children were baptized, and eight were taken in by profession of their faith. Seven of the adults confirmed were formerly Roman Catholic, and two of the children baptized were children of Roman Catholic parents. In addition to the group received by the congregation, the picture shows the Rev. G. A. Zoch, center of rear row, and the parents of the children who were baptized.

Life in its issue of Nov. 17 featured the burial of Arnold B. Werner, a member of our church at Hebron, Nebr., whose body was returned from Belgium. In six pages of text and pictures *Life* told the story of Sergeant Werner's life, service to his country, and burial.

Mr. John P. Urich, a blind student, was admitted this fall to the Junior Class of the Philadelphia Seminary of the United Lutheran Church of America, and will follow the same curriculum as his fellow students. Mr. Urich is an honor graduate of the University of Kansas and has served as orientation instructor and counselor of the blind for the Veterans Administration. Both he and his blind wife have been active in church work for many years.

Angel
Food
Replica
of
Church



When Zion Evangelical Lutheran Church, Denison, Iowa, celebrated its seventy-fifth anniversary, Miss Anna Spahn contributed a huge angel food cake, a miniature reproduction of the church building. Besides other ingredients, fifteen pounds of sugar and 288 eggs went into the cake, which was thirty-two inches long, twenty inches wide, and eighteen inches high. The cake was served at a reception in honor of the Rev. William Frese, the congregation's former pastor; his wife; and their son. G. V. S.

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To the Editor
Lutheran Witness.

Nine months of Synod's fiscal year have passed and I have received only 60% of the budget. It should be 75%.

I am somewhat troubled that the remaining 40% will not be received during the next three months.

Receipts must be much greater than August, September, and October if we are to make our budget.

W. H. Schluter,
Treasurer.

Rejoice in the Lord!

The Gospel for the Third Sunday in Advent presents John the Baptist, than whom there was none greater of men born of women, the forerunner, heralding the Messiah's coming. The Epistle applies the herald's role to the ministers of Christ. Their primary function always must be to speak of Him, to proclaim His salvation, to follow the example of the Baptist, that men will so account of them as of the stewards of the mysteries of Christ. They must show that Christ is He who should come and that men need not look for another Messiah, that the Lord has been favorable to His land and has brought back the captivity of Jacob. This message should result in rejoicing that the Lord has faithfully kept His word; and the faith that motivates this joy should let itself be known to all men in their moderation, gentleness, in their carefree, prayerful, and thankful lives, because the Lord is at hand. It is in this spirit that we pray the Introit for the day:

Rejoice in the Lord always, and again I say, Rejoice.

Let your moderation be known unto all men: the Lord is at hand.

Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

Lord, Thou hast been favorable unto Thy land; Thou hast brought back the captivity of Jacob.

W. G. P.

Being Taught by the Movies

When the ten-year-old doesn't get his instruction from Catechism and Bible, he will get it from the movies, be assured of that. From Crookston, Minn., has come the amazing story of two boys, *eight and ten years old*, shooting up the town and finally surrendering to a sheriff's posse in a stockyard barricade. The boys told the sheriff that they had broken into five buildings, had stolen six .22 caliber rifles, several thousand rounds of ammunition, much of which was shot while holding off the posse; knives, candy, soft drinks, toys, and nearly \$100. They also admitted upsetting more than a score of tombstones in a cemetery, pilfering two cars, and setting fire to a farmer's strawstack. Explaining this career of insane vandalism, they told the authorities that "movie cowboys" inspired them to shoot up a near-by town, some forty miles from their home, in an all-night rampage.

Between the radio thrillers and the murder pictures on the screen there is a close race for priority in the inciting of violence among half-grown kids. Miss Susannah M. Warfield, movie censor for the State of Ohio, lately uttered a public warning against a "flood of murder pictures, with some of the most uncanny ways of killing people. Why, if I ever went berserk," she added, "I imagine I could kill people in so many different fiendish ways that the police would never catch up with the supervisor of the State's division of film censorship."

The parent who gives his school-age son or daughter the free run of the neighborhood movie is certainly seven kinds of a fool.

G.

The Church — What Do You Mean?

Just lately we found in a very learned book the statement that at the time of the Reformation the very book which the Church had given to men was used against the Church. That is about as confused a statement as one can make. The reformers used the Bible not against the Church, which had given them the Bible, but against those who had corrupted the Church and were robbing the people of the Bible. The real condition of affairs at the time of the

Reformation is pictured much better in that famous literary production of Dean Swift's *The Tale of a Tub*, one of the gems of English literature with which the Lutherans ought to become better acquainted. True, Swift's language is somewhat coarse at times, but remember that Luther also had to use strong expressions. He tells us that he had to use an ax for the rough work that he had to do. A little polite whittling with a pen knife could not clear the ground of its wild growths that had to be cleared away. Reverting once more to the saying which we have quoted above, we must all keep in mind that there are few words in the English language which are so much abused as the word *church*. True, the word *church* is used properly to designate a number of different objects. We speak of a building as the church; we speak of an entire denomination as a Church; we speak of a congregation as a church; we speak of the Visible Church, Christendom; and we speak of the Invisible Church, the communion of saints. But many writers, even those who write learned books, succeed in messing up affairs by an improper and even erroneous use of the word. In this way the Church is often blamed when in reality its enemies are to blame, enemies at times within its walls. When using the word *church*, let us make sure what we mean by it, and let us be upon our guard against those who are themselves confused and would confuse us by an improper use of this word.

S.

Crawling Out of Our Shell

A pastor in Southern Illinois, addressing the Mission Board (as quoted in the *Southern Illinois Supplement*), wrote concerning the trailer mission (with tent, loud-speakers, etc.): "It is obvious that we reached people who otherwise would never have become acquainted with our Lutheran Church. We crawled out of our shell, and what came out wasn't anything like the outside public thought it was. It was of inestimable value in correcting false impressions and building up favorable ones for our Church."

So it seems the public is speaking of us, and what it says isn't true — and we are to blame because we have kept in our shell. It is a good sign to hear someone admit it, one who is first concerned, a Missouri Synod clergyman. It is also good to know that we are crawling out of our shell. This raises the question, of course, how far we are to strive to please the public. If you have missed the article by a member of the Staff in the LUTHERAN WITNESS for Nov. 18 (page 375), read it now. Nothing can be farther from New Testament teaching than the notion that when we have organized our congregation and dedicated our church, we owe nothing to the public — "They know where our church is, and we charge no admission."

Anything that is not forbidden in the New Testament to draw people under the influence of our preaching is not only permitted, but is to be commended. Tents and loud-speakers are one way, highway signs are another, and the cultivation of good will in the local editor's sanctum is another. It is an encouraging sign that no one to our knowledge has within the past eight or ten years raised the charge of "undignified" against modern methods of church publicity — and we mean *modern*.

G.

Church Papers Register Gains

A number of church papers have reprinted from the *Religious News Service* the increase in subscriptions of some fifteen representative religious journals. We are, of course, acquainted with the old complaint that many who receive these papers do not read them and that some read them only

n part, but in spite of that we may be sure that the increase in subscriptions will be followed by an increase in readers. The very fact that such a periodical is in the home will induce some to take it up and read it or read some item which will change his or her attitude to the paper.

Pastors can do much to win readers. They may quote the paper or call attention to an article which is especially important and fitting at the time. Our correspondence shows that many persons, some even of another denomination or synod, have thus become interested in our paper.

Let us not overlook the fact that the winter months are peculiarly favorable to the reading of books and periodicals. Here also we will not at once see the fruits of our labors, nor will we always accomplish all that we wish, but we are sure that our labor will not be in vain. In fact, if we remind God of His promise to hear prayer and bless earnest work, we shall experience again that God can do exceeding abundantly above all that we ask or think. S.

The Dispute About Sin

The dispute about sin began when the devil approached Eve, saying: "Yea, hath God said: Ye shall not eat of every tree of the Garden?" Gen. 3:1. Eve answered: "Of the fruit of the tree which is in the midst of the Garden, God hath said: Ye shall not eat of it," v. 3. That is where the dispute concerning sin, or concerning what is right or wrong, ought to have ended. That is where it ought to end today. When God says: "Thou shalt," or: "Thou shalt not," that actually settles the matter. There is no more argument. God is both the Lawgiver and the Judge. Transgressing God's holy Law, man's sin is an offense against God. Therefore David said: "Against Thee, Thee only, have I sinned," because he transgressed God's commandments: "Thou shalt not commit adultery," "Thou shalt not kill." We, therefore, ought to be much concerned about God's answer to the question: What is right and what is wrong? God gives us the answer in His holy Word. And in the final analysis we are accountable to God. Why, then, for instance, argue that it is better to get a divorce than to be ill mated when the Savior clearly says: "Whosoever shall put away his wife except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery," Matt. 19:9. Why excuse the excesses of youth by arguing that, after all, youth must have its fling, when the Lord bids them to "flee youthful lusts," 2 Tim. 2:22. Why try to justify an intimate fellowship with the ungodly of this world and taking part in their evil ways by saying that, after all, we must live among them and cannot afford to lose their fellowships when the Lord says: "Have no fellowship with the unfruitful works of darkness, but rather reprove them," Eph. 5:11. The dispute about sin ends as soon as God has spoken. There is no further argument.

J. H. C. F.

Augustus Lawrence Graebner

Dec. 7 is the deathday, or, as the ancients used to say, the birthday into eternity, of Dr. A. L. Graebner, who has been called the father of English work at Concordia Seminary, where he served as professor of theology from 1887 to 1904, when he died, only a little over fifty-five. The son of J. H. Ph. Graebner, one of the Loehe men in Michigan, his career as a teacher began with a position at Walther College, St. Louis. Then he taught successively at Northwestern College, Watertown, Wis., at the seminary of the Wisconsin Synod, and finally at Concordia, St. Louis. An

able writer, he contributed to such periodicals as *Die Abendschule, Germania, Der Lutheraner, Concordia Magazine*, and founded and edited the *Theological Quarterly*. His German *History of the Lutheran Church in America* established his fame as a thorough historian and his *Doctrinal Theology* as a well-grounded dogmatician. His versatility and his many-sided activities on behalf of the Church are presented in detail in a biography which appeared in the *Concordia Historical Quarterly* last July. Those interested may obtain a copy, while the issue lasts, by addressing the Curator, Concordia Historical Institute, 801 De Mun Ave., St. Louis 5, Mo., enclosing 50 cents.

W. G. P.

Others Labored and Suffered

Our dailies and our magazines often condemn self-pity, and the Bible certainly condemns something that is often connected with self-pity, that is self-righteousness. It will help us to overcome both of these if we give some attention to the labors and sufferings of others. Therefore the Bible reminds us that we are not to forget that others have labored (John 4:38). And we are to remember that the same afflictions are accomplished in our brethren that are in the world (1 Peter 6:9). Think of the labors of Moses. Think of the dangers and suffering that man passed through. Think of what a battle he fought when, on the one hand, he looked upon all the riches, pleasure, and honors of Egypt, and, on the other, the suffering and misery and hardships of the enslaved Israelites. Yes, Moses labored and suffered, and at the very end of his life he was not permitted to see his people enter the Holy Land. Think of the labors, suffering, and misery which David endured in the wilderness, in caves, persecuted instead of being rewarded for his devotion and sacrifice, grieved by his own children, his very life threatened by one of his sons. Think of what the Apostle Paul endured, "in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings," and much more, too much to be recorded here. And since then thousands have suffered and labored. Above all things, let us think of Him who made Himself of no reputation, but humbled Himself and became obedient unto death, even the death on the Cross. Should not the contemplation of all this cure us of self-pity and self-righteousness and cause us rather to join the Psalmist in saying: "What shall I render unto the Lord for all His benefits toward me?" and then answer that question with gratitude of heart, words, and hands. S.

"To See Ourselves As Others See Us"

Most people in the average community see our church edifices from the outside only. What do they see? Well-kept lawns, shrubbery, foundation planting, attractive bulletin boards, lighted at night, church, school, and parsonage buildings in good repair? Everything inviting to the eye, a true reflection of the love of the members for their church and of their interest in its appearance? Or do our church properties reflect indifference, neglect, carelessness, or niggardliness on the part of our members? Our churches are supposed to be lighthouses of the Gospel in a dark and evil world. Do they appear as such to the eye of the non-member? In these winter months it is a good idea to hold inventory in this regard and, if we find that our church properties in their outward appearance are not what they ought to be, to make plans for improvement as soon as spring weather opens up. Make your church a place to which you can point with pride and to which you can invite your neighbors without apology. W. G. P.

The Synodical Program for the Next Triennium

By W. G. POLACK

We are about four months removed from the Centennial Convention. In another month the Centennial Year 1947 will pass into history. If the inspiration of the Centennial Year and the Centennial Convention



Missionaries to the Philippines

Another group of missionaries, which will augment our Church's present force on the Philippine Islands, landed at Manila on Oct. 28. On the picture we have, l. to r.: Missionaries Norbert Becker, Henry Aradanas (a native of the Philippines), Lorenz Nieting, and Missionary and Mrs. Arnold Strohschein. Already working on the islands are Missionaries Alvara Carino, Herman Mayer, and Rudolph Prange.

is to be productive of better things for Synod in the future, it behooves us to be up and doing about the program of action adopted at the Centennial Convention. It will not do to listen to the report of our convention delegate and then sit back and do nothing. All those entrusted with leadership in Synod's work must see to it that the synodical program is studied, understood, and with God's help carried out. Our leaders, however, can do little unless all our members everywhere put their shoulders to the wheel and do their part.

What Is the Synodical Program?

The synodical program covers all phases of the work for which Synod was organized a century ago: missions, ministerial education and training, Christian education of the young, preservation and furtherance of the faith, etc.

Missions

Every congregation of Synod has the duty to do mission work. First of all in its own area. By joining Synod every congregation has bound itself to work together with the other congregations of Synod also in missions beyond its immediate environment. This wider field of missions took up a large part of the convention's time. In fact, the future historian who fifty or a hundred years hence studies the Centennial Convention may say that it marked a new milestone in our synodical missionary activity. He may also say that this first convention after the conclusion of World War II showed that Synod was keenly aware of the fact that the impact of the war had opened up many new doors for the Church's missions, particularly for those of the Church in the United States, which had suffered relatively little from war, and that the responsibility for world-wide missions, as never before, had been shifted from the Church in Europe to the Church in America.

Synod again encouraged its churches to be active in missions at home. The "Each One Reach One" program should go on. This requires the ready and constant attention and support of the members of each local church. The other day the pastor of a large Midwestern church told us: "I have the largest adult catechumen class in the history of my church—60 in all; it is the result of the missionary activity of my ladies." Other pastors report similar results. That is as it should be. Let us all gird ourselves to this task of winning the souls who live round about us. There are millions in the harvest field of America, and that harvest is ripe for reaping.

We can be sure that an active missionary church at home will be active also in the support of the work at large—unto the uttermost parts of the earth. This work is advancing steadily: in Mexico, Guatemala, South America, Hawaii, the Philippines, Japan, China, India, Africa, New Guinea, and no one can tell at this time what doors may be opened to us in Europe, among the Moslems, and elsewhere. How we should all rejoice at these signs of God's grace in giving us ever greater opportunities to work for the extension of His kingdom!

Ministerial Training

The work at home and abroad requires men. We are already experiencing shortages in manpower. The laborers are beginning to be too few. We need more and more young men, consecrated young men, who are burning with a zeal for lost souls. Fathers and mothers must ask themselves: Should we not give that gifted son of ours to the Lord for the work of winning souls? Every new opportunity for mission work is a challenge that reaches down into the individual household. We must be willing to do our respective part: to pray, to work, to give, to go.

All the various resolutions at the last convention for the improvement and expansion of our institutions of higher learning are aimed at the fuller and better preparation of those who will serve at home and abroad. The plan of a senior college, the



More Expansion in Los Angeles

St. Matthew's Church dedicated its church hall and parochial school in East Los Angeles on Oct. 12. The property is located on a prominent thoroughfare. The Rev. Erwin Norden is pastor

building of a mission house at Concordia Seminary, St. Louis, other buildings at our other synodical institutions, all these show that Synod is anxious to do everything in its power to provide the best possible training for the ministers, missionaries, and teachers who are to be the future laborers in our part of the Lord's vineyard. Let us bear this in mind also when we make our regular contributions to the synodical budget, a budget that will be substantially larger than before because of our expanding work.

Parish Education

"As the twig is bent, so grows the tree." Our juvenile courts, the examples of juvenile delinquencies mentioned in the daily papers, the growing number of vicious crimes committed by mere boys and girls, make us all intensely aware of the many deplorably warped and dreadfully distorted youthful lives in our country. Our hearts weep when we ponder this situation, weep for these unfortunate youngsters, and re-echo

the soul-piercing line in Kipling's great poem "The Road to Endor": "God help them, for they knew the world too young!"

For a century and more our people have been active in the proper Christian training of the young. All our primary educational work, especially that in the parochial schools, has aimed at bringing up the young to become good Christian citizens in the Kingdom of God and in the kingdoms of the world. Our synodical convention in Chicago set up as a goal for the next twenty-five years the enrolling of 50 per cent of our school-age children in our Christian day schools. That is in the spirit of our tradition. It is not an unattainable goal if we really are sold on the principles underlying our day school system. In order to attain the goal our homes must be thoroughly Christian. Homes broken by divorce are seldom Christian. Neither are homes that cultivate worldliness. So Synod rightly encouraged "every family of our Church to work toward meeting

more and more the Biblical standards of a Christian home." The more Christian our homes are, the more the Word of God rules in them, the more conscious our people will be of bringing up their children in the nurture and admonition of the Lord—the more they will appreciate the work done in our parochial schools, the more ready they will be to support these schools and to enroll their children, and the more boys and girls will come forth out of these homes to become teachers in our parochial schools.

Here, then, is an activity that calls for the serious consideration of every church and its members. If we have no parochial school, is it not high time to establish one, even if it is only a one-room school to start with? Many a fine, flourishing school was begun in that way. If we have a parochial school, is it as good as it ought to be? Are all the school-age children of the congregation enrolled in it? Are there gifted boys and girls in our churches who should be encouraged and sup-



The Convention in Session at the Palmer House, Chicago, July, 1947
The delegates are asking: What will you do about it?

ported to become parochial school teachers? These are some of the questions we should ask ourselves in this connection. How are we going to answer them?

European Relief

Of the other parts of the synodical program (intersynodical relations are being discussed in another part of this issue), we would mention only European relief. It is a subject that is engaging the attention of our whole country at the present time. Congress in special session is studying ways and means of such aid. We all realize that millions of our fellow human beings are in danger of death by cold, disease, and hunger if this relief is not forthcoming. The Centennial Convention was very conscious of this need. It heard eyewitness reports of men whose reliability is unquestioned. It resolved to raise two and a half million dollars for this relief. It was certain that the members of Synod would not think the amount too great, but would rather applaud the generous amount and go about to contribute toward its early realization. America, and our Church particularly, owes a great debt to the Reformation of Luther. This is our chance to repay some of that debt.

May the Lord be with us and make us ready and willing to shoulder these tasks, so that it may also be said of us: "Praise ye the Lord... when the people willingly offered themselves!"

To a Garden Flower

But yesterday you stood in fragrant beauty
Beside a trellis in a flower bed,
God's own reflection in your every petal
Of lavender and white and flaming red.

Today you stand forlorn, your leaves are
falling,
Touched by the cruel breath of ruthless
frost;
No nimble-footed bee comes to caress you,
For life is gone and lost, forever lost.

Thus must all flesh await death's final
summons.

No matter when it comes and calls to me,
I have no fear. My death is but a portal
That leads to glorious immortality.

St. Louis

JOHN M. RUNGE

The Intersynodical Program

By THEODORE GRAEBNER, St. Louis

At its convention in Chicago the Missouri Synod adopted a program of intersynodical action. This program consists of two factors, which must be carefully differentiated. Synod passed certain resolutions giving instructions to the Committee on Lutheran Unity. These are instructions; they constitute a directive. There are also resolutions having this force addressed to a committee to be appointed on the relationship to the National Lutheran Council. These instruct a study to be initiated and to be reported to the next convention. Other resolutions are addressed to the members of Synod generally. These are suggestive; they outline a recommended course of action. In these our Synod speaks as an advisory body only.

The instructions given the Committee on Lutheran Unity are to continue doctrinal discussions with the American Lutheran Church. This committee was given free hand to make use of documents already in existence in formulating a "Scriptural, clear, concise, and unequivocal" document for the establishment of fellowship relations. These, as all other resolutions bearing on the intersynodical picture, are so clear in their wording that they require no interpretation. No doubts were left in the minds of anyone regarding the Union Resolutions of 1938. 1) These resolutions were withdrawn as a basis of fellowship. 2) The motion that the ALC Declaration, accepted in St. Louis in 1938, "does not express Synod's doctrinal position" was decisively defeated, and the withdrawal of the 1938 Union Resolutions was announced unequivocally as constituting no charge of false doctrine (LUTHERAN WITNESS, 1947, page 268). Memorials had been submitted to Synod demanding that the Brief Statement be the sole basis for the future establishment of fellowship relations. The record shows that no such limitation was placed upon the work of the Committee on Doctrinal Unity.

There were other resolutions by which Synod pledged itself to a certain course of action. In the focus of the entire discussion were two propositions, again so clear that they require no interpretation. 1) A solemn reaffirmation of adherence to the Scriptures and the Lutheran Confessions. To this should be added the reaffirmation of the Brief Statement as a correct expression of our doctrinal position. 2) The earnest desire to achieve unity in the Lutheran Church. This motion was made from the floor in one of the closing sessions and was unanimously adopted:

"That we express our sincere desire that true Scriptural unity with the American Lutheran Church and other Lutheran bodies may be achieved, and that we humbly pray God for His guidance and blessing in this matter."

Intersynodical Conferences

Synod requested—we are no longer in the field of directives, you will note—Synod requested its Districts to sponsor, wherever possible, intersynodical conferences. It also expressed a preference for the meeting of smaller groups. This was resolved in connection with the resolu-

tions touching our relations to the American Lutheran Church.

Synod also urged all its members "to give thorough and prayerful study to the problems of Lutheran unity for the purpose of achieving greater clarity in its own midst." It was, accordingly, acknowledged that there is no complete clarity at the present time. Thorough and prayerful study implies, first of all, a review of all the texts that are commonly quoted in the discussion of the fellowship matter. In making its recommendation, Synod certainly believed that such a study is necessary and that it will lead to positive and blessed results.

Furthermore, in regard to the questions raised by the Chicago Statement of 1945 it was resolved that all pastors and laymen should have opportunity to study these "in a quiet, earnest, and prayerful manner," opportunity to be given by the President for the Scriptural study of these matters. Matters included are: 1) The principle of *Sola Scriptura* and legalism; 2) Unionism and separatism; 3) The principle of love in the life and work of the Church; 4) Romans 16:17-18; 5) Prayer fellowship; 6) The question: What is divisive of church fellowship?

External Relations

While putting off the consideration of membership in the National Lutheran Council for the next delegate convention, the Missouri Synod offered "in agreement with its principles, its full co-operation and support to all groups and churches at home and abroad confessing the Lutheran faith, and that our Synod declare its willingness to exert its influence to the fullest possible extent to uphold and strengthen all true Lutheran elements, and to that end empower the *Presidium* to take appropriate action." It is safe to say that no resolution expressing with such emphasis the intention of extending our aid and support to every group or church body confessing the Lutheran faith is on record in the annals of the Missouri Synod. Its immediate bearing, of course, is on the need of extending spiritual and material aid to Lutherans in Europe.

Concerning other forms of co-operation, co-ordination, or alignment of effort between groups of Lutherans, Synod adopted no resolutions. So far as our recollection goes, matters like Lutheran Seminars, local Lutheran Councils, intersynodical arrangements in welfare work, discussion groups and luncheon clubs of laymen, were not considered as holding any position in the synodical program. No resolutions fixing the synodical attitude toward such matters were adopted. However, while we can recognize no good in the legalistic approach to the discussion of such activities, we wish to caution against a (well-intended, no doubt) enthusiasm for such projects which views them as a means of establishing peace and unity in the Lutheran Church. That through these contacts between groups recognized officially by conference or District, and by the association of laymen for the cultivation of better acquaintance, impressions may be received that will correct misunderstandings of our position, overcome false prejudices, and encourage the con-

consideration of doctrinal matters will not be denied. Thus also such external contacts, as those in our daily business and professional life, may be stepping stones to the higher, spiritual approach. But the words of warning uttered by Dr. J. W. Behnken in his Rockford address in November, 1946, are in place:

"You realize, of course, that Missouri has been co-operating in externals in matters which do not involve pulpit, altar, and prayer fellowship. Such co-operation should not and must not be interpreted as a step toward fellowship or a method of bringing about fellowship among Lutherans. Fellowship among Lutherans is possible and Biblical only where there is agreement in Biblical doctrine and Scriptural practice. Where such agreement has been reached, pulpit, altar, and prayer fellowship will necessarily follow."

As we close this survey of the inter-synodical program, we request the reader to peruse again thoughtfully the two closing sentences in this quotation.

Forward in Hawaii

Through the Lutheran Service Center, maintained by the Armed Services Commission in Hawaii, Redeemer Lutheran Church of Honolulu has come into being and is now striking out for itself. Redeemer Church is very grateful for the many favors shown to it by the Commission and wishes to express its deep appreciation for the assistance given. The Board for Missions in North and South America and particularly the California-Nevada District, which supervised the organization of the congregation, are also grateful for the co-operation given to this mission venture in Hawaii.

Until recently the congregation has been worshipping in the Lutheran Center, but on Oct. 26 it was able to move into a church edifice which, during the war, served as a service center of another group, but is now vacant, and which is ideally suited to the needs of the young and flourishing congregation.

The rental of a churchy building has already put new life into Redeemer Church. Individual members have offered their services for various tasks. One craftsman has offered to build an altar of Hawaiian wood. Another has offered to supply paint and a spray gun for necessary painting. Still others have volunteered to donate the necessary labor. One lady will donate some altar brasses. The women's guild is busy with a dossal curtain and other altar paraments.

The congregation has extensive plans

for the future. With a grant from the Peace Thankoffering two lots were purchased near the university campus. The congregation will immediately erect a parsonage and, if possible, the first unit of a parochial school. About \$3,000 was received in gifts from servicemen who worshiped with the congregation at the Lutheran Center, for the specific purpose of opening a Christian day school. Because of the great demand for schools in Hawaii the school ought to be self-supporting from the start.

H. A. M.

Healing the Wounds of Strife

A Report of Our Commissioners to Europe

EDITORIAL NOTE: The following extracts from a communication received from President Behnken cannot fail to spur us on to stronger efforts toward the unification of the Lutheran Church on the basis of God's Word and will also encourage all of us to participate in our Synod's work of physical relief. — The letter is dated: Berlin, Oct. 17.

God brought us safely to Berlin. We had a wonderful trip. Chaplain Ressel drove with us. We left Frankfurt at 11:30 A. M. on Tuesday and arrived here at 8:00 P. M. that evening. There was no difficulty at Helmstedt, where the Russian Zone begins. However, we were given definite instructions to remain on the highway. There have been some rather serious difficulties and complications because some left the highway (*Autobahn*).

During our stay in Berlin, Dr. Lawrence Meyer has been meeting with the authorities and looking after much of the relief situation, and Dr. Martin Graebner and I have been meeting with the brethren of the Breslau Synod and

the Free Church. — Thank God! We can say *brethren*. These two groups have reached full agreement. The recent convention of the Breslau Synod adopted the agreement, and prior to that time the Free Church of Saxony had adopted it. These brethren will now send me an official announcement and the final statement of agreement. The meeting with the two groups in Berlin (at first separately and then jointly) revealed gratitude to God in the fullest sense of that term. Both groups praised the goodness and mercy of God for leading them together so wonderfully. They spoke freely of difficulties which confronted them, but immediately expressed their deep gratitude that God resolved all this difficulty. My heart leaped for joy — and I told them so — when I saw the groups sit together, united as brethren in the faith. I assured them that our whole Synod rejoices and thanks God that He has so signally and so graciously blessed their negotiations.

We were so pleased and so grateful to God to hear that congregations of both groups are experiencing the joy of well-attended services. "Visitors" attend their services and become interested in the type of preaching which they hear. Many are joining the congregations. Some of the men spoke about having ten, twenty, thirty, and one even sixty in instructions. After acquainting them with the doctrinal position, etc., these people are received into membership. Some of the brethren expressed their joy over the fact that many of these new additions manifest such an interest in the work of the congregation. I am impressed with the fact that these people realize the wonderful opportunities which God has placed at their doors, and they are attempting to embrace them with fervent prayer and with fine Christian joy and determination. May God graciously and abundantly bless their work!



Redeemer Congregation, Honolulu, After First Service Held in New Church
The date was Oct. 26. The pastor is the Rev. Adolph R. Meyer (in surplice).

This is the first time that we met the brethren of the Free Church living in the Russian Zone. Naturally we heard of much suffering. These good people dread the coming winter. They are short of food and clothing and fuel. One of the pastors related the heart-rending story that many of his people gathered even thistles for food. They are sorely in need of fats. Unfortunately the drought hit this section very hard. The potato crop suffered

very much. One of the pastors told us that his allotment of fuel for the winter amounts to 400 pounds of the poorest kind of coal (coal dust and dirt). These people were also free to say that their suffering is not recent, but began as early as 1942, when the Nazis placed them on very short rations. The pastors and some members have been receiving our packages. It was most touching to hear them express their heartfelt gratitude.

The American Bible Society

By GERHARDT MAHLER, Editor, *St. Louis Lutheran*

As the Freedom Train begins its tour of American cities with its exhibit of historical documents—the Declaration of Independence, the Bill of Rights, and the Emancipation Proclamation—it also bears a copy of the Sacred Scriptures, placed there by the American Bible Society as the train stopped in New York City. No protests have been lodged against the Society's action. Everybody seems to realize that the Bible is basic to American freedom and that without it the liberty guaranteed by the historic documents cannot endure.

The American Bible Society receives its support from about forty Protestant denominations, including the Missouri Synod. At the Synod's Centennial Convention in Chicago the Society solicited our continued support. The convention endorsed the appeal and resolved to urge the churches to supply such support. The resolution should now be redeemed. A suitable time is the month of December, specifically the second Sunday, which has been designated by the Society as Universal Bible Sunday.

The Society, now in its 132d year, concerns itself with the translation and distribution of the Bible, and more recently with the promotion of Bible reading.

Last year's distribution of Bibles and Bible portions reached the ten-million mark. Almost all copies were sold by the Society's own colporteurs, or "Bible men," at or below cost. The Society gives Bibles away only in exceptional cases. A tremendous job of distribution awaits the Society in all war-torn countries. Cost of supplying Germany alone is estimated at \$7,000,000.

Less spectacular but admirable is the Society's program of translating the Bible

into aboriginal languages. On the eve of the Reformation the Scriptures had been translated into thirty-three languages; today portions of the Bible may be read in 1,027 languages. Many of these translations were furnished by the American Bible Society in co-operation with European Bible societies. In many instances the Bible societies were the first to assemble a language and to reduce it to written form.

Promotion of world-wide Bible reading between Thanksgiving Day and Christmas was begun by the Society during the war years. A young marine on Guadalcanal wrote his mother that they join invisible hands by daily simultaneous reading of identical parts of the Scriptures. The American Bible Society liked the idea and developed it. Last year it distributed some 18,000,000 bookmarks containing daily suggested readings.

The work of the Society cannot be faulted. Its efforts are confined to distribution and translation and the promotion of Bible reading. It has the experience, the contacts, the machinery to do the job.

Bible distribution is basic mission work. Every Christian denomination has a duty to engage in it. If the American Bible Society were to discontinue its work, the Missouri Synod would have to undertake a share of that work at considerable expense. The Society therefore merits the support of our churches.

As the need for Bible study is being re-emphasized in our Church, may Bible study groups give thought to the excellent program of the American Bible Society in order that the message of salvation may be brought to the disconsolate peoples of the world.

in Efik to the audience. After the sermon the entire assembly arose and sang "A Mighty Fortress Is Our God" in English. This was a most thrilling experience! How I wished that our Lutherans at home could have been present to hear these natives sing that stirring battle hymn of the Reformation! What a blessing God has showered upon our work here and how the angels in heaven must have rejoiced to hear these people praise the Lord in song and prayer! The service was concluded with prayer and the singing of the Common Doxology. Now the various schools had their day. The children recited portions of the Bible and parts of Luther's Catechism. It was noon when the program ended. In the afternoon sport events were scheduled. There were races, broad jumps, and pole vaulting. The sun was beating down unmercifully. However, this did not interfere with the program. Tired and suffering from the heat, we returned to the mission house. We shall never forget this day!

Extracts from my diary: Oct. 15. I arose at 5 A.M. and prepared to visit the first church on our schedule. We reached our destination at 6 A.M. Owing to the fact that this church was inaccessible by Jeep station wagon, the missionary, Pastor R. Stade, and his interpreter made use of a bicycle. A rider had been engaged for me the night before. I took my place on a luggage carrier behind the seat of the bicycle—my first experience to ride in this fashion. We rode down the road over ruts, moving in a zigzag fashion, the operator pedaling laboriously and I endeavoring to stay on. After riding about one half mile, we stopped and began walking the bush path. The road was so bad that even a bicycle could not travel it. After walking some distance we continued our journey by cycle. All was well until we rounded a sharp curve with two protruding trees to avoid. The operator lost control and both of us fell over the bicycle and were thrown into the bush. We arose and continued along the narrow path until we reached the church at Ikot Osom. Here we found the congregation assembled for early instruction. We were greeted most affectionately by young and old. After the devotion period the missionary gave a thorough instruction on the doctrine of "the angels." Before he presented the lesson for the day he reviewed the previous lesson. When he concluded his lecture, I addressed the assembled group on the basis of 2 Tim. 3:15. The people were deeply appreciative, and a spokesman arose and asked me to thank the mother church in America for bringing the Word of God to Nigeria. We left the building, and I again took my position on the bicycle. Soon we reached the second church on our scheduled visitation. Here, at Ikot Obioko, too, the church was filled with men, women, and children. Also little babes in arms, with no covering, were present in great numbers. Here the missionary presented the Second Commandment. When he completed his lecture, I addressed the assembled members of the church, basing my address on John 5:39. When I concluded, a headman (we call him an elder back home) arose and thanked the missionary board in America for bringing the Bible truths to Africa. He asked the missionary whether more Bibles were available in the Efik language. He regretted the fact that so many members have no Bibles. The missionary

A Visitation Day in Africa

By KARL KURTH, Executive Secretary for the Mission Board

I

Yesterday I had the privilege to conclude a month of visitations among our Lutheran Christians here in Nigeria with an impressive Reformation celebration. Some twenty congregations had come to Obot Idim on foot and on bicycle to give thanks unto God for the great blessings bestowed upon the Church through Martin Luther. As we approached the compound,

the children of the neighboring schools were coming up the road in processional. It was an impressive sight! There were more than a thousand children marching six abreast. They filed into the spacious school building, and when the large room was filled, they lined every available opening on the outside. More than 2,500 people were gathered together for the service. I delivered the sermon (on Deut. 6:12), and an interpreter conveyed my message

thereupon informed the congregation that the Lutheran Church of Nigeria was trying its best to secure more Efik Bibles from London through the American Bible Society and that Bibles would be available soon. This is a definite need here, more Bibles. As I was preparing to leave, a representative of the male group brought into the church love gifts consisting of yams (same as our potatoes), oranges, eggs, bananas, and a cock. (Most congregations have presented me with such gifts, some even adding to the list a goat or a sheep. Thus far I have received 3 goats and 2 sheep.)

Breaking the Bread of Life to Refugees

About three miles southwest of Hannover, Germany, there is a large camp for D.P.'s, called Muehlenberg Camp. It consists of a number of barracks, in which these displaced persons are taken care of, the greater number being Yugoslavs who had been followers of Mihailovitch and who cannot return home. Three of these barracks have now been turned over by the British authorities to the Canadian Christian Council for the Resettlement of Refugees which was organized at Ottawa last June. This was the first organization to process the so-called *Volksdeutsche* for emigration to Canada. *Volksdeutsche* are persons of German descent who were evicted from their ancestral homes, especially from Poland. Canada is permitting their entry on the "Close Relative Scheme," their relatives in Canada paying their fare and giving guaranty that they will not become public charges. There are now nearly 150 of them at the camp, and most of them will be on their way to Canada within a few weeks. Nearly all of them are nominally Lutheran.

On Sunday, Sept. 21, the first Lutheran service was held in a rough room provided with a simple altar. All the refugees were present, besides some others. There were no hymnbooks, no organ, no agenda, no preaching gown. The congregation sang from memory: *Nun danket alle Gott*. Then Rev. H. Erdman read the Gospel for the Day, which was followed by singing the first stanza of *Allein Gott in der Hoeh' sei Ehr*. Then I preached on John 3:16, and I shall never forget with what rapt attention that audience listened to that sermon. Tears of Christian joy flowed from their eyes, and never have I seen greater evidence of the power of the Gospel. The service closed with a prayer, *ex corde*, the singing of *Unsern Ausgang segne Gott*, and the Benediction.

Many in the audience had been wealthy; now all are destitute, and most of them were mourning the loss of close relatives. And yet the knowledge that God loves them with an everlasting love cheered their hearts and buoyed up their spirits. O God, make us more grateful!

Muehlenberg Camp MARTIN GRAEBNER

Latest World Relief News

The food package service department of the Emergency Planning Council has speeded up production. Two hundred packages are being packed every hour.

Food packages have been sent to the following countries: Scotland, England, France, Spain, Belgium, Switzerland, Denmark, Holland, Poland, Finland, Russia, Italy, Czechoslovakia, Rumania, Yugoslavia, Austria, Hungary, Germany, China, India, Cuba, Manila, Hawaii, South America, Japan.

There may be a businessman in your town who has in stock shoes for men, women, and children which he cannot sell. He may be willing to give these shoes away for shipment to the needy overseas or sell them at a very nominal price. In this way one member of Synod has secured, for E.P.C., 1,300 pairs of new shoes free of charge.

Two large boxes of used theological books in good condition have been shipped to India.

"The enormous amounts of food-stuffs and other valuable gifts which the brethren over there keep on sending for the benefit of our needy arouse ever again their deepest gratitude, and we are praying that God may bestow richest blessings upon all of you in time and in eternity." (From the Berlin Office of the *Hilfs-werk*.)

The "Units for Europe" plan is well under way in our congregations. 200,000 brochures have been ordered by our pastors for distribution on or around Thanksgiving time. All contributors are kindly asked, when sending in money for their \$7.50 units, to make all checks or money orders payable to: W. H. Schlueter, Treasurer.

E.P.C. now ships overseas *every* day instead of once a week as heretofore. E. W. G.

Uncle Joe's Corner

"Uncle, one of our lecturers has told us that the acquiring of good habits and the formation of a good character are of more importance than the acquisition of knowledge. Some of the students have criticized this statement; they maintain that we attend school not to be trained in behavior or to improve our character, but to acquire knowledge and skill. What do you think about this?"

"Charlie, the lecturer was absolutely right. However, I fear that the young men have misunderstood him. It is true, the courses and studies which you follow are to impart knowledge and skill, but while you are getting what these courses offer, it is of utmost importance for you in your formative years that you acquire those habits without which the knowledge and skill to which you have attained will avail you very little."

"But is it not true that the training in good habits is the business of the home, perhaps also of the lower schools?"

"True, the home and the lower schools have important duties to perform in this part of a child's education, but high school and college dare not neglect giving attention to these necessary objects of education."

"But, Uncle, should not each pupil or student himself see to that?"

"Of course he should, and the older a student grows, the more conscious should he be of his efforts in this direction. Do what we will, we'll acquire habits and attitudes, virtues and vices. In the Bible we read of Daniel that he had certain habits of prayer. We also read of the Lord Jesus that it was His custom to enter the synagogue on the Sabbath day." Whoever neglects looking well to his habits is making a grievous mistake."

"What are some of the habits, Uncle, which we young people should aim to acquire?"

"I shall mention some, without regard to their proper sequence or priority. There is diligence. It is of no little importance that we acquire conscientious devotion to useful work. Every young person should strive to grow devoted to some useful work. It may be physical, mental, or both."

"What you say, Uncle, reminds me of a saying which I frequently read and heard: 'The devil still finds work for idle hands to do.'"



Reception to Executive Secretary Karl Kurth by a Congregation in Nigeria, Oct. 24

In center: Executive Secretary Karl Kurth, Mrs. N. Reim, Pastor N. Reim

"True, Charlie, but that is not the whole story. Work is not only to keep us out of mischief, but through our labors, as the Scripture pictures this, we should serve our fellow men, support ourselves and family, and have to give to them that need it. Moreover, if we acquire the habit of diligence, our work will become a joy to us. Through it God will bless us."

"Father often tells us that the diligent use of whatever gifts we have will increase our gifts, whereas neglecting them, they will grow less and less."

"That is certainly true and is included in that statement of the Lord: 'For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath.' If we are dissatisfied with the gifts which God has given us and refuse to make the most of them, He will take away from us what He has given. But if we use the gifts which He has given, exercise the powers that He has implanted, He will increase our portions."

"Uncle, I see the importance of using our abilities and exercising our powers, but what other habits do you consider of value?"

"I was just about to add that every young person should cultivate a deep and earnest sense of obligation."

"What do you mean by that?"

"I mean that young people should cultivate conscientious devotion to duty till they actually feel a dread of slighting their work. For instance, your parents are sending you to school. You should daily think of your duty to devote yourself earnestly to the work which is required of you."

"But, Uncle, you do not mean that we young people are to have no fun or even indulgence in some pranks?"

"No, I know and approve of that old adage: 'All work and no play makes Jack a dull boy,' but be on your guard, Charlie, against expanding that saw to mean that your life at school is to be chiefly devoted to social and easy living. If you are to be fit to take your place among men who do the world's work, you must prepare for it."

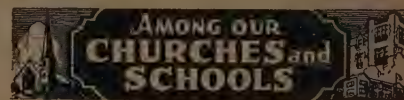
"What you say reminds me that Father has told me of a saying he read in Seneca: that they have the least pleasure who are most devoted to its pursuit."

"True, and more than that, we Christians should learn of Jesus to say: 'I must.' Jesus had a perfect devotion to duty and a perfect sense of obligation."

From a Pocket Notebook

Week-ending in Valparaiso, we noted the progress of building activities conducted on a large scale but not equal to the continual influx of students, the enrollment of the university now topping 1,900. . . . No department of the university has profited more from the increase of students than the Schola Cantorum, the choral organization led by Prof. Hoelty-Nickel. We heard the group in a *Requiem* by Gabriel Fauré. . . . At Battle Creek, Nebr., the Rev. O. C. Decker has so far baptized three sets of twins in 1947, all children of Lutheran parents. . . . In Winnipeg our new Church of the Redeemer is featured in a builders' trade paper. Its exterior is of native Manitoba Tyndall Stone. . . . In Fort Wayne, Bethlehem Congregation is remodeling a six-room school. A new wing, now going up, will be constructed with a veneer of Lannon (Wis.) limestone. . . . More and more our churches are recognizing the advantage of spending just a little more and obtaining an exterior which is a delight to the worshippers as long as these buildings stand. . . . "Teacher Franzen of Peoria reports in the Youth Bulletin of the Central Illinois District that school-books once saturated with evolution are now 'refreshingly free from evolution.'" The Rev. L. F. Brighton supplies the following quotation, taken from a Galesburg (Ill.) high school textbook *The Development of America*, by Fremont P. Wirth, published by the American Book Company, (page 566): "About 6,000 years ago, in the valleys of the Tigris and Euphrates rivers in southwestern Asia, and in the valley of the Nile in northeastern Africa, our civilization had its beginning." . . . At Hope Church, St. Louis, the custom prevails that upon the invitation of the pastor, the parents of the confirmation class meet at the church with the pastor in order to discuss with him the work of the confirmation class and to improve the results. On a recent occasion the discussion revolved about three topics: "What Are the Objectives to be Attained in a Confirmation Class?"; "How Do We Endeavor to Attain These Objectives?"; and "What Can the Parents Do to Assist the Pastor in Obtaining the Objectives?" The Rev. E. L. Roschke is pastor. . . . The headline in the Los Angeles *Daily News* of Oct. 22 reads: "Film Cuties will Assist Parish Benefit," and the story goes on to tell about the entertainment given at the Opera House for the benefit of Father Vincente Guzman's Belvedere parish. The church is raising funds for its building program through this show, given by professional vaudeville artists. Whenever we think bottom has been struck by the Roman Catholic Church in its money-raising programs, we find another depth below that one. . . . Chaplain Oscar W. Schoech (Maj.) baptized six and confirmed nine inmates serving sentences at the U.S. Disciplinary Barracks near Santa Maria. The California and Nevada Supplement reports that another large group had been formed when Major Schoech received orders directing him to Yokohama, Japan. The disappointment of the men who were benefiting from the chaplain's fine ministry was expressed by a Mexican boy who was just becoming absorbed in what he was learning. When he was told of

Chaplain Schoech's transfer, he exclaimed: "Now, where does that leave me? I'm not a Catholic, and I'm not a Protestant!" . . . "How Sweet the Name of Jesus Sounds" (*Hymnal*, No. 364) has been translated into Slovak by J. Vojtko — *Jak znie sladko meno Jezis*. . . . The Rev. B. von Schenk of New York is serving with a distinguished group on an "Emergency Committee for German Protestantism, Inc." . . . The *Lutheran Companion* (Augustana Synod) on its front page reproduces the photographs of the Rev. George A. Naumann, surrounded by his six sons, all clergymen. So far as we know, this is the first time a Missouri Synod group is given front-page honors by the official paper of another Lutheran body. . . . These news items are becoming increasingly frequent also in small-town papers: "Reformation Day will be recognized in midweek services at the Orthodox Presbyterian Church at West Sixth Street and Byron Avenue, Wednesday at 8 P.M., with Rev. Oscar Holkeboer, pastor, using 'What has the Reformation Done for the Church?' as his subject. The observance, celebrated in Protestant circles, commemorates the day when Martin Luther nailed his 95 Theses on the doors of Wittenberg cathedral." (Waterloo, Iowa, *Daily Courier*). . . . At Van Wert, Ohio, our congregations of Convooy, Harrison Township, Ohio City, Schumm, and Van Wert held a joint Reformation Day rally in a public school auditorium. A fine attendance is reported. . . . In the Carl Schurz High School Auditorium a joint Reformation festival service was arranged by the Chicago, Northwest, churches of our Synod. The program featured on its first page three paragraphs on "The Apostolic Character of Lutheranism" from Dr. W. H. T. Dau's contribution to *What Lutherans Are Thinking*. . . . One of the crack trains of the Wabash between Chicago and St. Louis has an engineer 82 years old. G.



Gravelton, Mo., Celebrates

On Sept. 28, members, former members, and friends gathered at the old historical Zion Church at Gravelton to commemorate the seventy-fifth anniversary of the founding of this congregation. At the same time the congregation celebrated its annual mission festival. Dr. Martin S. Sommer had been invited to be the guest speaker for both of these services. He drove down from St. Louis with his wife, 120 miles, and preached both in the morning and again in the afternoon. The choir of the congregation rendered appropriate music. The weather was ideal. This made it possible for the ladies' aid to spread a truly sumptuous dinner under the spreading trees of the grove which surrounds the church. While all enjoyed the abundant and excellent food of great variety, there was the most genial and friendly conversa-

tion, old friendships were renewed, and new ones formed. A number of former members had come from St. Louis and Fredericktown. Among this large number it was a pleasure to greet also the descendants of former pastors; for instance, a son of that lovable poet of the Ozarks the Rev. L. M. Wagner and a daughter of the Rev. D. H. Schooff.

In his sermons Dr. Sommer referred to the fact that here in Wayne County, Mo., Dr. Walther had met Pastors Henckel and Moser of the Tennessee Synod, had recognized them as Lutheran brethren in the faith, and that in this way the English work of the Missouri Synod had its beginning. Here again was illustrated the truth of the Parable of the Leaven, which leaveneth the whole lump. Those who wish to read a more extended narrative of that meeting between Dr. Walther and the Lutheran brethren from the Tennessee Synod may find it in the issue of August 12 of the English District Edition of the LUTHERAN WITNESS. There he will also see a number of expressive pictures of former days and of today in the beautiful Ozarks of Missouri. S.

Fort Wayne College Dedicates Service Building

The dedication of the new service building at Concordia College, Fort Wayne, Ind., on Sept. 21, marked another forward step in Synod's program of modernizing its educational institutions. The Rev. Lorenz F. Weber of Saginaw, Mich., delivered the address, and President Herbert G. Bredemeier had charge of the liturgical service.

The new building, on the site of the former kitchen, is equipped with the most efficient facilities available for preparing the food of the college boys. In addition to modern cooking and

storage equipment the building also houses the new bakery and provides living quarters for the steward and the necessary kitchen help. The dedication of this building marked the transition from the old to the new, as the two accompanying pictures show. On the one we see the old open-hearth brick oven which the school used for more than sixty years, while on the other picture we have the new streamlined black-and-white gas-fired oven with its automatic controls.

One of the pictures also shows Mr. Joseph Schmid (the first person on the left), Concordia College's oldest baker. He retired in 1935, when he was seventy-five, after having worked with the old oven for fifty-one years. When he recently visited the present baker, Mr. William Ross (center), and President Bredemeier (right) to see how the new oven operated, he was amazed at the many improvements. Mr. Schmid began his baking activities for the college in 1884, when he was twenty-four years old. On the occasion of his visit he recalled that he had baked more than a million loaves of bread, many hundred thousands of pies, and literally millions of buns, cookies, and other pastries. Mr. Schmid, who is a Roman Catholic, is now eighty-seven years old, and is living in well-earned placid retirement on his six-acre plot on the outskirts of Fort Wayne. With him are his wife and two daughters. WALTER HERRLING

Obituary

Teacher Louis Ernst Frederick Luecke (d. Sept. 16, 1947) was born July 3, 1864, in Town Herrmann, Sheboygan County, Wis. On Aug. 26, 1881, he went to our Addison Teachers' Seminary. He was obliged to interrupt his studies for a year because

of poor health, after which he returned and was graduated in June, 1886. He accepted a call to St. Paul's Lutheran Day School in Paterson, N. J., where he was installed on Aug. 22, 1886, by the Rev. H. C. W. Stechholz, pastor of the church. He served the same school for 50 years and retired on his golden jubilee in June, 1936. The congregation showed its appreciation for his faithful service by granting him a pension for the remaining years of his life.

On July 1, 1888, Teacher Luecke was united in marriage to Elizabeth Schwoy. He is survived by his widow, their six children, 14 grandchildren, and 2 great-grandchildren. He was laid to rest on Sept. 19 in Cedar Lawn Cemetery, Paterson. John 12:26. A. G. DICK

New Publications

Secretism and Apostasy. By William E. Ashbrook. Tract, 20 pages. 343 South Dearborn St., Chicago 4, Ill. 5 cents.

This is a tract warning against secret orders, setting forth first the duty of separation from pernicious teachings and practices, and then the nature of the lodge and the deadly parallel of its religion with that of the Unitarians and the Modernists. The tract is published by the Independent Fundamental Churches of America, Inc., an organization consisting of six hundred churches who have recognized the apostasy of Modernism. G.

Proper of the Service. By Albert Olai Christensen and Harold Edward Schuneman. \$2.00.

This collection contains the Introits, Graduals, and Offertories for the church year set to Gregorian psalm tones with organ accompaniment. The collection was prepared largely for Lutheran churches of America; the texts of the Introits and Graduals were taken from the *Common Service Book* of the United Lutheran Church and from the *Lutheran Hymnal* of the Synodical Conference. The Offertory texts, perhaps for the first time, have



The Old and the New at Our Fort Wayne Concordia

been arranged according to the King James Version of the Holy Bible. It will interest many to know that two of our pastors: Dr. Adolph Wismar and Chaplain Arthur Carl Piepkorn, were consulted in the preparation of the collection.

The work done by Messrs. Christensen and Schuneman is admirable in more ways than one. The pointing is, on the whole, excellent; the accompaniments, prepared by the Reverend Carlo Rossini, are thoroughly in keeping with the nature of Gregorian chant; finally, though one might differ with the editors occasionally, the choice of tones for the various texts convinces us that the spirit of the individual tones was, as a rule, taken into serious consideration. The settings are a bit more difficult than those used in our own circles. However, after choirs have once mastered the necessary techniques involved and have also acquainted themselves thoroughly with the nature and spirit of Gregorian chant, they will by no means find the difficulties involved to be insurmountable. We have but one serious fault to find: Too much was often crowded into a page. We refer, for example, to such pages as 18, 19, 20, 21, 30, 40, 41. It will be quite difficult for choirs to read text and music fluently on these pages. On not a few pages, on the other hand, everything is quite legible. We urge our choirmasters to acquaint themselves with this collection. W. BUSZIN.

Concordia Bible Teacher. Edited by Rev. J. M. Weidenschilling, S.T.D. Vol. IX, No. 1, October, 1947: *Elijah and Elisha*. Concordia Publishing House, St. Louis 18, Mo. 80 pages. Subscription price, 75 cents per annum.

Concordia Bible Student. Vol. XXXVII, No. 1, October, 1947: *Elijah and Elisha*. 64 pages. Subscription price, 50 cents per annum.

These two numbers of the *Concordia Bible Teacher* and *Concordia Bible Student* each deal with the story of Elijah and Elisha. The author follows the methods which he has used in former numbers. Those of our pastors and teachers who are not acquainted with this publication should send for it and investigate the usefulness of these booklets for the purpose for which they are offered. S.

The Lutheran Liturgy. Authorized by the Synods Constituting the Evangelical Lutheran Synodical Conference of North America. Concordia Publishing House, St. Louis, Mo. 9¼×6¾. 474 pages. Black Fabrikoid, \$8.00; black morocco, stiff board or divinity circuit, \$12.00; red morocco, stiff board, \$15.00; red morocco, stiff board, special, \$25.00. All prices net.

This is the first of a series of volumes edited by the Intersynodical Committee on Hymnology and Liturgics. The second, *The Lutheran Agenda*, should be off the press sometime this winter; likewise, the third, *The Lutheran Lectionary*. The fourth, *The Music for the Liturgy*, has been on the market since 1944.

The Lutheran Liturgy is a beautiful specimen of the printer's art. Illuminated facing pages, at the beginning, give the Church Year on one side, a Pastor's Prayer on the other. Then follow all the orders of worship as given in the *Lutheran*

Hymnal; the Introits, the Collects, and the Graduals of the Church Year, with additional Collects for the Epistles and Gospels; the Invitatories, the Antiphons, the Responsories, and the Versicles for the Church Year; and the Prayers: special Intercessions and Thanksgivings; prayers for Temporal and Spiritual Gifts and Graces; for the Feasts, Festivals, and Holidays of the Church Year, for Mission Festivals, for Church Dedication, Church Anniversaries, Anniversaries of Church Societies, and many other Occasions. The volume concludes with a wealth of material to assist the pastor, e.g., the General Rubrics, tables of the movable Feasts and Festivals, tables of the Lessons for the Church Year (three series and an Old Testament series), and, finally, a comprehensive topical index. The rubrics are in red throughout.

The Committee suggests that this volume and the others that will follow be purchased by each congregation for its sanctuary. W. G. P.

Eight Christmas Plays for Children. Suitable for Use in Schools and Sunday Schools. By Amelia C. Krug. Concordia Publishing House, St. Louis, Mo. 35 cents per copy.

These short, simple plays will appeal to children who delight in dramatics. Amelia Krug is well known for her books and other writings. In these childlike Christmas plays she has produced something that is truly worth while.

M. S. S.

Christmas. The American Annual of Christmas Literature and Art. 68 pages, 14×10, Augsburg Publishing House, Minneapolis. Paper bound, \$1; cloth bound, \$2.

Randolph E. Haugan has again produced the outstanding Christmas greeting in the 1947 *Christmas*. Articles, color prints, photographs, and line drawings all measure up to the highest standards, and we are proud of the fact that a Lutheran press can produce such a book. G.

Music

Reviewed by Walter Wismar

Selected Solos for the Organ. By H. Markworth. Printed by Concordia Publishing House, St. Louis. Book V, \$1.35; Book VI, \$1.25.

H. Markworth, the well-known Cleveland organist, is a prolific composer. Writing music seems easy and natural to him. Book V contains nine Preludes on hymns and chorales frequently sung, from one and two pages to five pages in length, of moderate difficulty, delineating the *cantus firmus* with counter melodies or clearly suggesting the melody with sufficient quotations and clarity.

Book VI contains Preludes or Postludes, an Offertory—written in the following keys: F, G, C major, and E and G minor; six numbers in all, sometimes reminding one of Hesse or Rinck—with a more modern touch, naturally. All numbers are bright, effective, playable, enjoyable music, not too difficult for the busy instructor of our day school or any other busy organist.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATES

Ordained and Installed:

Defner, Donald L., as student pastor, Berkeley, Calif., by L. H. Defner, 22. Sun. p. Tr., Nov. 2.
Fackler, William J., in St. Andrew's Congregation, Detroit, Mich., as assistant pastor by E. C. Fackler, 15. Sun. p. Tr., Sept. 14.
Ortner, Donald R., in St. John's Congregation, Toronto, Ont., Can., by Ernest Hahn, 15. Sun. p. Tr., Sept. 14.

PASTORS

Allwardt, Henry A., in St. John's Congregation, Marysville, Ohio, by Otto F. Stolzenburg, 7. Sun. p. Tr., July 20.
Behrens, Edgar H., in Faith Congregation, Arlington Heights, Ill., by H. W. Bartels, 15. Sun. p. Tr., Sept. 14.
Bouman, H. J. A., in Immanuel Congregation, Sheboygan, Wis., by F. A. Brauer, 22. Sun. p. Tr., Nov. 2.
Buck, Raymond, in St. Paul's Congregation, East Chicago, Ind., by H. H. Engelbrecht, 22. Sun. p. Tr., Nov. 2.
Heumann, A. E., in Evergreen Congregation, Detroit, Mich., by Conrad J. Engelder, 14. Sun. p. Tr., Sept. 7.
Kuring, Justus J., in St. Paul's Congregation, Bridger, Mont., by A. M. Bachanz, 22. Sun. p. Tr., Nov. 2.
Mahder, George J., in Trinity Congregation, Arcadia, Mich., by E. M. Ruhlig, 22. Sun. p. Tr., Nov. 2, and in Our Savior Congregation, Beulah, Mich., by E. M. Ruhlig, 23. Sun. p. Tr., Nov. 9.
Otto, E. T., as pastor of Brush College Mission, Decatur, Ill., by Geo. C. Albers, 23. Sun. p. Tr., Nov. 9.
Schauer, A. J., in St. John's Congregation, Cole Camp, Mo., by E. G. Bultmann, 22. Sun. p. Tr., Nov. 2.
Schlicker, H. J., in Memorial Congregation, Katy, and in Christ Congregation, Pattison, Tex., by Anton A. Froehlich, 21. Sun. p. Tr., Oct. 26.
Schmidt, William O., in Trinity Congregation, Friedheim, Mo., by A. Stoehr, 22. Sun. p. Tr., Nov. 2.
Schoewe, Theodore, Jr., in Trinity Congregation, Jefferson, Iowa, by Theo. Schoewe, Sr., 22. Sun. p. Tr., Nov. 2.
Schultz, Richard J., in Pilgrim Congregation, Marysville, Mich., by Albert A. Ruff, 17. Sun. p. Tr., Sept. 28.
Seager, Gilbert B., in St. Peter's Congregation, Arlington, Wis., by Gerhard Huebner, 22. Sun. p. Tr., Nov. 2.
Ullrich, W. F., in St. Paul's Congregation, Fredericksburg, Iowa, by W. G. Nagler, 22. Sun. p. Tr., Nov. 2.

TEACHERS

Moll, George, in St. Paul's Congregation, St. Clair Shores, Mich., by Norman Rieck, 20. Sun. p. Tr., Oct. 19.
Sommerfeld, Arthur J., in Concordia Congregation, Detroit, Mich., by Carl E. Nietzsche, 15. Sun. p. Tr., Sept. 14.
Toensing, Herbert F., in Our Savior Congregation, Aurora, Ill., by Paul G. Krentz, 17. Sun. p. Tr., Sept. 28.
Trinkle, Fred, in St. John's Church, as professor in the Racine Lutheran High School, Racine, Wis., by Ernst J. C. Jehn, 20. Sun. p. Tr., Oct. 19.
Wegener, W. W., in Trinity Congregation, Albuquerque, N. Mex., by Carl F. Schmid, 20. Sun. p. Tr., Oct. 19.

Dedications

Baltimore, Md. The new parish hall and school of Immanuel Congregation (E. A. Cassens), 16. Sun. p. Tr., Sept. 21.
Blendon, Mich. The new pipe organ of St. John's Congregation (R. J. Rauber), 17. Sun. p. Tr., Sept. 28.
Chicago, Ill. The new organ of Trinity Congregation (R. J. Krueger), 17. Sun. p. Tr., Sept. 28.
Detroit, Mich. The new church and school building and organ of Resurrection Congregation (Haendschke-Rietheimer), 18. Sun. p. Tr., Oct. 5.
Fresno, Calif. The new organ of Emmanuel Congregation (O. H. Reinboth), 16. Sun. p. Tr., Sept. 21.

FINANCIAL REPORT, Receipts February 1, 1947, to October 31, 1947

Districts	Budget Accounts		
1. Alberta & Br. Columbia	\$ 4,507.67	14. Manitoba & Saskatchewan	1,994.03
2. Argentina	200.00	15. Michigan	162,322.60
3. Atlantic	53,910.45	16. Minnesota	123,020.33
4. Brazil	5.43	17. Montana	2,918.83
5. California & Nevada	7,596.46	18. North Dakota	11,750.98
6. Central	191,365.94	19. North Wisconsin	76,218.60
7. Central Illinois	90,800.35	20. Northern Illinois	173,359.00
8. Colorado	6,662.36	21. Northern Nebraska	25,349.46
9. Eastern	43,824.50	22. Oklahoma	7,165.88
10. English	89,997.01	23. Ontario	11,021.00
11. Iowa-East	31,500.00	24. Oregon & Washington	20,552.68
12. Iowa-West	90,785.25	25. South Dakota	13,138.49
13. Kansas	39,448.48	26. South Wisconsin	114,224.95
		27. Southeastern	16,237.66
		28. Southern	12,498.78
		29. Southern California	7,633.55
		30. Southern Illinois	39,340.12
		31. Southern Nebraska	30,355.38
		32. Texas	19,141.77
		33. Western	144,953.92
		Total from Districts	\$1,663,801.91
		From L. L. L. Endowment Fd.	29,361.49
		From Other Sources	32,203.38
		GRAND TOTAL	\$1,725,366.78

THEO. W. ECKHART, Financial Secretary

Grey Eagle, Minn. The new organ of St. John's Congregation (W. A. Schultz), 12. Sun. p. Tr., Aug. 24.

Hampton, Iowa. The new organ of Trinity Congregation (A. F. Lindner), 17. Sun. p. Tr., Sept. 28.

Harrold, Tex. The new organ of Immanuel Congregation (A. O. Kaltwasser), 20. Sun. p. Tr., Oct. 19.

Holland, Mich. The new pipe organ of Zion Congregation (G. W. Luebke), 17. Sun. p. Tr., Sept. 28.

Holloway, Minn. The new organ of Immanuel Congregation (W. Walther), 21. Sun. p. Tr., Oct. 26.

Lebanon, Conn. The historic bell of Redeemer Congregation (P. G. Prokopy), 17. Sun. p. Tr., Sept. 28.

Los Angeles, Calif. The new parish hall and school of St. Matthew's Congregation (E. H. Norden), 19. Sun. p. Tr., Oct. 12.

Monroe, Mich. The new organ of Grace Congregation (A. F. C. Pfotenhauer), 23. Sun. p. Tr., Nov. 9.

Olney, Tex. The new organ of St. Luke's Congregation (O. H. Horn), 15. Sun. p. Tr., Sept. 14.

Portland, Oreg. Centennial Hall, the new dormitory of Concordia Academy, 15. Sun. p. Tr., Sept. 14.

Taft, Calif. The new chapel of Peace Congregation (C. A. Wallis), 21. Sun. p. Tr., Oct. 26.

ancouver, Wash. The new church of Memorial Congregation (A. A. Schmidt), 15. Sun. p. Tr., Sept. 14.

Warren, Ohio. The new chapel and school of Trinity Congregation (A. H. Jahsmann), 18. Sun. p. Tr., Oct. 5.

Cornerstone Laying

Bottineau, N. Dak. Our Savior Congregation (N. E. Brauer) laid the cornerstone for their remodeled church, 16. Sun. p. Tr., Sept. 21.

Chilliwack, B. C. St. Paul's Congregation (M. Cohrs) laid the cornerstone for a new church, 16. Sun. p. Tr., Sept. 21.

Flint, Mich. Our Savior Congregation (H. A. Reischauer) laid the cornerstone for a new church, 20. Sun. p. Tr., Oct. 19.

Norman, Okla. Trinity Congregation (E. P. Frank) laid the cornerstone for a new church, 19. Sun. p. Tr., Oct. 12.

St. Matthews, Ky. Our Savior Congregation (J. F. Kutz) laid the cornerstone for a new church, 8. Sun. p. Tr., July 27.

Warda, Tex. The Holy Cross Congregation (P. C. Eifert) laid the cornerstone for a new church, 22. Sun. p. Tr., Nov. 2.

Yorkville, Ill. Cross Congregation (R. H. Bekemeier) laid the cornerstone for their enlarged and renovated church, 19. Sun. p. Tr., Oct. 12.

Anniversaries

(25th, 50th, 75th, 100th)

Carroll, Nebr. St. Paul's Congregation (M. Reetz) the 50th, 18. Sun. p. Tr., Oct. 5.

Cleveland, Ohio. St. Mark's Congregation (R. F. Roif) the 50th, 19. Sun. p. Tr., Oct. 12.

Columbus, Ohio. St. James Congregation (Earl C. Grugel) the 100th, 18. Sun. p. Tr., Oct. 5.

Duluth, Minn. Mount Olive Congregation (L. Gathman) the 25th, 17. Sun. p. Tr., Sept. 28.

East Detroit, Mich. St. Peter's Congregation (W. O. Leitz) the 100th, 17. Sun. p. Tr., Sept. 28.

Grey Eagle, Minn. St. John's Congregation (W. A. Schultz) the 25th, 13. Sun. p. Tr., Aug. 31.

Hancock, Minn. Zion Congregation (E. T. Meichner, vacancy pastor) the 50th, 17. Sun. p. Tr., Sept. 28.

Holloway 7 NW, Minn. Trinity Congregation (E. T. Meichner) the 50th, 20. Sun. p. Tr., Oct. 19.

Lenox, Mich. St. Peter's Congregation (Albert P. Knoll) the 75th, 16. Sun. p. Tr., Sept. 21.

St. Louis, Mo. Immanuel Congregation (J. Opliger) the 100th, 18. Sun. p. Tr., Oct. 5.

Waverly, Mo. Immanuel Congregation the 50th, 18. Sun. p. Tr., Oct. 5.

Woodworth, Ill. St. Paul's Congregation (C. H. Fruendt) the 75th, 14. Sun. p. Tr., Sept. 7.

Additional Nomination

The name of Mr. Paul Bunjes, Wausau, Wis., was placed in nomination for the professorship of music at Concordia Teachers College, River Forest, Ill., by Zion, Ottawa, Ill. — P. L. KLUENDER, Secretary, BOARD OF CONTROL.

Result of Election

The Rev. John Opliger, St. Louis, Mo., was elected to the chair of History and Social Studies at St. Paul's College, Concordia, Mo., in a meeting of the Board of Electors on Nov. 5. — O. G. TIEMANN, Secretary, BOARD OF CONTROL.

Announcement

A small junior college in a non-Lutheran Southern city needs a man to teach religion and to take over much of the administration. The school is conducted according to strictly Lutheran principles and is adequately financed. Qualifications: (1) M. A.; (2) delight in a challenge; (3) the love of Christ and of people who need help. A Lutheran woman teacher also is needed. — W. F. Beck, Pastor, 5584 Lansdowne, St. Louis 9, Mo.

Needed

Our mission station at Girard, Ill., is in need of a *Communion set*. Any congregation having a used set still in good condition and willing to donate it or sell it at a reasonable price please get into touch with Ew. J. Schuck, Pastor, Waverly, Ill.

Any congregation wishing to dispose of used *Communion ware* in good condition is asked to contact the undersigned. Our mission congregation is in need and will pay a nominal price. — Rev. E. G. NEUNABER, EAST LUTHERAN CHURCH, Office 211, Town Hall, 1188 Oak Ridge, Tenn.

Request

Anyone knowing of Lutherans or prospective Lutherans moving to or living at Morristown, Tenn., is kindly asked to forward their names either to Rev. R. Frerking, 2437 Broadway, Knoxville, Tenn., or to Rev. E. G. Neunaber, Office 211, Town Hall, 1188 Oak Ridge, Tenn.

Help Wanted

Young man who is interested in serving his Church. Concordia Publishing House has position open in printing production and estimating department. Applicant must be high-school graduate with several years of business experience. Age 23 to 30. Knowledge of printing preferred. Experience in cost accounting will be helpful. Salary commensurate with ability. Application should be made by letter c/o Office Manager, Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Pastors

Bentrup, Waldo W., 1007 N. Walker, Oklahoma City, Okla.

Birner, Charles R., c/o Rev. Jno. Schulz, 1007 N. Walker, Oklahoma City, Okla.

Brehm, John J. C., 123 W. Church Ave., Reed City, Mich.

Coellner, F., 333 First St., Manistee, Mich.

Durdal, K. J., Flaxton, N. Dak.

Changes of Address

Fehrmann, Walter, 548 Prospect Pl., Cincinnati, Ohio

Herrmann, R., 801 De Mun Ave., St. Louis 5, Mo. (Home address: Lidderdale, Iowa)

Karstensen, Karl, em., 1217 E. Oklahoma, Enid, Okla.

Koenig, Wilbert H., 314 E. Eighth St., Little Rock, Ark.

Kraus, Edw., em., c/o Edw. S. Kraus, R. 7, York, Pa.

Krause, Edw. C., 3219 Dodier St., St. Louis 4, Mo.

Otto, E. T., 1010 Brush College Rd., Decatur, Ill.

Pfotenhauer, A. F. C., 105 Fourth Ave., S., St. Charles, Ill.

Rusch, Carl, Nung Udoo, via Uyo P. O., Calabar Prov., Nigeria, West Africa

Schultz, Carl B., 512 Halsey Ave., Pittsburgh 21, Pa.

Schmidt, William O., Friedheim, Mo.

Schroeder, A. C., Box 645, Pratt, Kans.

Schultz, R. J., 1569 Vermont, Marysville, Mich.

Schulz, D., Oakshela, Sask., Can.

Schulze, F. W., em., 515 1/2 N. St. Joe, Hastings, Nebr.

Seltz, F. J., 244 Bates Ave., St. Paul 6, Minn.

Uffelmann, R. F., 802 S. 32d St., South Bend 15, Ind.

Ulmer, Louis E., 37 Park Place, Guthrie, Okla.

Wehmeier, H., Buffalo, Okla.

Teachers

Heidemann, P., 1123 E. Fairchild, Danville, Ill.

Koehler, Vernon, 513 Roslyn Place, Pittsburgh 6, Pa.

Kunmer, Alfred M., 2437 Evans St., Omaha, Nebr.

Nieting, Robert, 421 Jackson St., Marengo, Ill.

Radke, M. L., 4206 E. Eight Mile Rd., Detroit 12, Mich.

Ranke, R. C., 2032 Chase St., Toledo, Ohio

Riekenberg, E. H., R. 2, Hebron, Nebr.

Schulz, H. W., 3406 Seymour Ave., Cleveland 13, Ohio

Waldschmidt, Carl L., 3643 Janssen Ave., Chicago 13, Ill.

Wegner, W. W., R. 5, Box 1243 B, Albuquerque, N. Mex.

Wegner, Richard, Westville Ave., Ext., Danbury, Conn.

THE LUTHERAN WITNESS

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

Published by Concordia Publishing House 3558 S. Jefferson Ave., St. Louis 18, Mo.

All articles intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis 5, Mo.

All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Monday of the week preceding date of issue.

All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

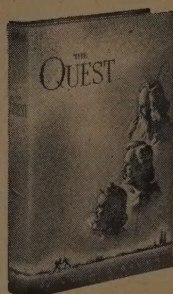
Photographs are sent at the owner's risk. For returning these to sender, arrangements must be made before they are mailed to the editorial office, 801 De Mun Ave., St. Louis 5, Mo.

FOR YOUR CHRISTMAS READING AND GIVING

THE QUEST

A NOVEL

By Ludwig Bauer

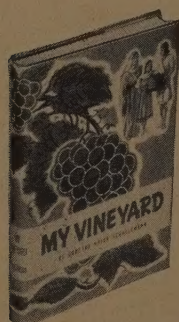


Here is a beloved shepherd story as written by a man who once was a shepherd himself. Drawing upon his rich imagination and dramatic skill, the author has built a fascinating novel around the lives of those who first came to view the King of Kings in a lowly Bethlehem manger.

There is a compelling power in the story which takes hold of

the heart and inspires faith. The fierce conflict of human emotions in *The Quest*—the elements of hate, love, danger, and romance will sustain your interest and give you many hours of pleasant, edifying reading.

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A NOVEL

By Dorothy Floyer Scharlemann

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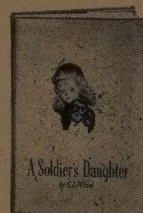


Chuck Dressler

By G. L. WIND

Children will read about Chuck with a ready smile and feel as if they know him as well as they do their friends. They will eagerly share his adventures, wish they could ride Wild Willy, admire Chuck's fine qualities, and understand even better than Chuck's mother his longing to pilot a plane.

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The human warmth and friendliness, the moments of anxiety and heartbreak, and the light touches of humor give to *A Soldier's Daughter* an unusually charming quality.

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